



# the war cry

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OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

## Summoned before the General

*Ten thousand Canadian servicemen honour woman Salvationist*

CANADA DAY celebrations at Deilinghofen, Germany, among ten thousand members of the Canadian armed forces and their families as well as visiting NATO guests, provided a unique event this year. Honoured on this occasion was Frau Elisabeth, a veteran of that widely-known and much celebrated ministry of The Salvation Army—the dispensing of Red Shield coffee and kindness.

Visiting the scene from Canadian Defence H.Q., Ottawa, was the Chief of Mobile Command, Lieut.-General W. A. Anderson O.B.E., C.D. Saluting the distinguished visitor were battalion representatives on foot, while sky divers and parachutists descended amid the admiring crowds and units of the R.C.A.F. dipped their respects in swoops at more than twice the speed of sound. The weather crowned the impressive scene with brilliant light.

When the ceremonial marches were concluded the general was invited to address the assembly, the formal request being made by the sword-bearing, kilted, P.P.C.L.I. Parade Commander. This was a signal for Canadian Red Shield Secretary, Brigadier Stan Preece, and the new Senior Supervisor, Brigadier Ken Graham, to march before the saluting base to present the honoured guest, Frau Elisabeth Sternal.

First, on behalf of Commissioner C. D. Wiseman, Territorial Commander of The Salvation Army in Canada and himself the Senior Representative of Red Shield Services overseas in World War II, Lieut.-General Anderson read

the citation and gave to her the coveted Certificate of Merit of the Canadian Territory. Then Elisabeth, the first German to receive this honour, heard affectionate words of thanks read to her from another citation prescribed by Brigadier-General J. Gardner, C.D., and the Canadian Base Commander, Colonel C. McPherson, C.D.

*Elisabeth, the General read, on behalf of all the Canadian soldiers and their families, whom you have served so well for thirteen years, it gives me great pleasure indeed to present you with this token of our gratitude.*

So saying Lieut.-General Anderson gave her a splendid diamond Canadian Maple Leaf. Then, with bouquets and to universal cheering and further greetings, Elisabeth and her escort left the parade ground.

It is not really surprising that on such a formal occasion a fifty-seven-year-old lady should be addressed so informally—not to say familiarly. But "Elisabeth" she is—to thousands of soldiers and their families. The local German newspaper reminds its readers that a letter from Canada addressed to "Elisabeth, Soest, Germany" was delivered promptly to her. There are many women of that name in the town, of course, but Frau Sternal is the Elisabeth—in fact she has been called Soest's Queen Elisabeth. Reference was made during the



ceremonies to the fact that in addition to her numerous duties at the Soest Red Shield Club, Elisabeth has an outstanding record of mobile canteen duty on some thirty manoeuvres. Most of these each imply a month's constant duty on the ranges, bush and plains of Northern Germany. This has often involved an eighteen-hour-day, sometimes followed by bedding down in the canteen.

"But she has served in many other ways as well" says Canadian Forces newspaper *The Beaver*. "Some of them are perhaps not as widely known. Much of the assistance she gives at the Red Shield Club in Soest is during her own time. For example, if a soldier needs a baby sitter on short notice, and all else fails, he will turn to Elisabeth who will probably be able to help him out. The question of housing for families of the brigade has been a problem for many years, and continues to be so. The brigade operates an efficient housing organization which does its best to meet the needs of the members; but even with its best efforts, this organization is not always

completely successful. Soldiers have learned that when all else fails, it is worth going to see Elisabeth. She may have a small apartment up her sleeve."

Elisabeth has been a Salvationist for ten years, and when not on Sunday duty at the Club is present at the evening salvation meeting. Oddly enough although she has never been to Canada she ranks as a Canadian Salvationist.

The Salvation Army in Canada has honoured Elisabeth because, although she has had little experience of it, she exemplifies its highest traditions.

Whether it be serving coffee and sandwiches, befriending the

*(Continued on next page)*



# the war cry

CANADA AND BERMUDA

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## IN THIS ISSUE

THIS week cadets have returned to the Toronto Training College for the second year of their studies. Next week a new session commences. The training session at the Newfoundland college begins a week later.

Reading the stories of the new cadets on page seven one notices that in many instances there was a reluctance to accept the will of God. This is natural, for 'tis a straight and thorny road and mortal spirits tire and faint".

Although Christian discipleship now rarely means facing physical violence as in the "good old days" (page 16) it still involves endurance whether attending to the needs of weary soldiers on manoeuvres and their anxious wives (page 1) or trying, like the officer-nurse (page 15), to bridge the gap between great need and few resources. Like the new cadets there are many young Salvationists who are finding fulfilment in dedicated service (see page 14).

Contrast this with the darker side of the picture described on pages 8 and 9; then read what Jeremiah says about young people and what is behind their success or failure.



DEDICATED SERVICE—Graduation Day at Windsor Grace Hospital.

EDITORIAL:

## A Christian Duty

A RECENT news report reflects an aspect of the well-known parable of the Good Samaritan which can be overlooked.

The newspaper story is of an insurance salesman who in his extensive journeyings at the wheel during the past fifteen years has given prompt first aid at the scenes of nearly a hundred accidents. He knows how important to the saving of life are the first few minutes before the arrival of the ambulance.

The original Good Samaritan was held up as an example of good neighbourliness, one who would not allow religious or racial prejudice to prevent him tending a badly wounded man. In our day and in our land discrimination would hardly be entertained by any racist finding himself in such circumstances. Whatever creed or colour, the willingness to help is there.

The ability to do so is what we often lack. The insurance salesman is a volunteer driver with St. John Ambulance, and a keen instructor with Red Cross and St. John. On all his journeys he carries, in his car, a large box of first-aid equipment. Like the traveller described by Jesus, today's Good Samaritan anticipates the need, and therefore sees not only the horror but the opportunity every accident offers. More important still he is prepared and equipped with the modern counterparts of the Samaritan's bandages, oil and wine.

By Christ's own definition, therefore, and particularly in view of the number of fatalities on our roads and in our waters, a practical knowledge of first-aid is a Christian duty.

## Teaching Religion

IN one Canadian city during the summer vacation 350 young people attended informal classes conducted by scholars, politicians and civil officials. The project was called SEED (Summer of Experience, Exploration and Discovery).

One of the results has been that six of these young people who dropped out of school last year will now be back at their desks. Another is that one of the groups studying race relations has decided to form a corps of greeters to welcome young immigrants, show them the city, take them to youth groups and church and help them adjust to their new environment. Yet another result is that the educators themselves have learned how to enhance their rapport with the young.

This, surely, has reference to the question of religion in schools which too often is regarded as a separate subject — to do with learning Scripture and performing religious exercises that seem to have little relevance to life as it is today.

Jesus was concerned with the conditions of His own times and how God's mercy and justice were to be applied to them. The parable quoted above taught that showing mercy was the essence of God's law.

Young people are becoming alienated from a society which regards education as a way to attain success in terms of wealth and influence in a conformist and mainly selfish society. If this is the impression gained in school the discerning child will see that this runs counter to what is taught in the gospels.

Religion in schools and everywhere else has to be shown to belong to the whole of life. God is working in history and in biology today as He always has been. He teaches men through experience, exploration and discovery. God's gifts can be used for good or evil—good when used in the service of mankind. Young people need to learn through personal involvement and responsibility they can help God in the fight against sin and selfishness in all its forms—and particularly in obvious ones like war, racism and road accidents. Teachers will always find that Christian practice is easier to communicate than Christian precept. That is why learning first-aid is as important as learning the catechism.

## International News Despatch

### ENGLAND

"IT is not true that the Christian faith does not attract and hold young people", said General Coutts when he presided over a "Youth Year International Night" at Chelmsford, England. "This evening demonstrates that it can and does." Participating in this event were the San Francisco Tabrettes, a thirty-strong singing party from Stockholm and the recently-formed Chelmsford Area Youth Band.

During the opening of a hostel for single homeless men in Warrington, to be known as the James Lee House, General Coutts was presented with a Bible for use in the hostel by Mr. F. J. Lee on behalf of the family. The Bible is in memory of his father, the late Bandmaster James Lee, and his sister, the late Mrs. General Coutts.

### NORWAY

EACH year, on August 1, Norwegians are invited to purchase "The King's Flower" to aid a social welfare organization selected by His Majesty King Olaf V as meriting public support. This national flower day developed from a war-time custom of remembering King Haakon's birthday (Aug. 1), by the wearing of a flower.

For the seventh time The Salvation Army has been honoured in this way. But this year there was an added mark of official esteem, in that the welfare units of the Norwegian armed forces offered their help in selling the flowers. In this connection their commander, Lieut. - Colonel E. Eriksen, wrote in the forces' newspaper that whereas in the past there had been no participation in this effort, all who took part should know that they would be supporting one of the most effective and active social welfare organizations in the country.

### NIGERIA

MUCH publicity has been given to the plight of refugees and other needy people in the areas of Nigeria (particularly the Eastern Region) which have been affected by the present hostilities. Latest information from Colonel Haakon Dahlstrom, the Territorial Commander for Nigeria, indicates that a Salvation Army relief team is standing by in Lagos, ready to move off to an assigned area as soon as conditions permit the use of roads to the East.

The team will work in close co-operation with the Nigerian Red Cross and is indebted to Oxfam and other relief agencies for much of the equipment and supplies.

At International Headquarters plans are in being for the formation of a second team which, it is hoped, might be sent out to Nigeria shortly.

It will be understood that the confused situation in the battle zones, and other problems under discussion between the combatants, impose many restrictions on the movement and work of relief teams.

SIDNEY WILLIAMS, Colonel, Editor-in-Chief, I.H.Q.

## Elisabeth

(Continued from page 1)

alcoholic or the destitute, caring for wayward young people or lonely elderly citizens—or just by being a good neighbour, a Salvationist is expected to impart that something "extra". He knows it can only be obtained and maintained in full supply, by a virile religion which frees him from an obsessive self-concern to serve his fellows in thoughtful love.

# HERE COME THE POLICE!



CBC photo

This photo is part of a film which was seen on "The Public Eye" some time ago.

**N**O, it's not the military which we see in the picture above, but the police. These police officers are receiving drill in new riot control techniques at the Detroit (USA) police training ground. The officers advance in formation behind a new-type armoured vehicle (used by the United States Army in Vietnam) that can be mounted with machine and shot-gun and gas projectiles. While police officials sincerely hope that these new devices will not have to be used, they operate on the principle that prevention is better than cure.

Only the completely biased and unin-

## For Sinners only!

**B**ACK to school! And most people are happy about it. Sure, the kids grumble about going back to the "jail" as some of them call it but in most cases theirs is a "professional unhappiness" displayed because people expect it of them.

Who can deny that there is positive value in having something definite to do—even if it is homework! Besides, there is that unspoken sense of security which comes from having a definite task; of belonging and of contributing.

But not everyone goes back to school. There are the drop-outs who have decided they can't take it. They are the ones who still hang around the corners and plazas. Most of them feel a tug of longing in their heart when they see their friends walking past with their books and yakking about the new teacher and the crummy locker . . . you know how it is!

The drop-outs feel, for reasons which are real or imagined, that they just can't make it and so they decided to flunk out before the term tests came. It's too bad they can't see that life very likely will become one big flunk-out. Tough! Sad, desperately sad!

Failure is something you don't have to work for; it simply happens when you do nothing. Life cannot be immobile. Each moment leads us to failure or to success.

Christians rightly equate success with the life that is lived through the power of Jesus Christ. He makes it plain that no life can be counted a failure when He is involved and, conversely, no life can be counted a success when He is absent.

—JEREMIAH

formed person would deny that violence is a major problem of contemporary western society. Battle scenes, the crack of rifles and the wail of sirens heard almost nightly on the TV news is more likely to come from the streets of a major city than from any battlefield. As the hot summer wears into autumn the toll of death and deliberate property destruction mounts.

Many people have asked, "What is the cause of this violence?" and the deluge of seemingly plausible answers from social psychologists, civic officials, minority group spokesmen and others may clear the air but they do not stop the terror.

It would seem to be overly simplistic to point to one cause or root of the unrest. Yet history has shown that quite often the most complex situations have begged for the simple solution which we can see clearly in hindsight.

The Bible, with refreshing directness, relates the sickness of any society to its neglect of God. More specifically, it says that civic goodness and individual responsibility is not possible unless individual people—you and I—have their own basic problem met in Jesus Christ. Only when people are good will society be good, for society reflects accurately what its people are.

Many years ago a man wrote, ". . . you

must realize that in the last days the times will be full of danger. Men will become utterly self-centred, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure instead of loving God". The writer, Paul, said this in II Timothy 3:1-6 (Philips).

His answer to these problems was that the love of Jesus Christ was the only way out. This is our answer today.

The new and sophisticated police weapons may quell a mob and may even injure or kill a rioter but they cannot put the will to do good in his heart. Only Jesus Christ can do that.—Peter Mann.

You cannot play with the animal in you without becoming wholly animal, play with falsehood without forfeiting your right to truth, play with cruelty without losing your sensitivity of mind. He who wants to keep his garden tidy doesn't reserve a plot for the weeds.—Donald Hankey

## MY DECISION FOR CHRIST

I KNOW THERE IS SOMETHING WRONG WITH MY PERSONAL LIFE AND THAT I NEED HELP. I BELIEVE THAT JESUS CHRIST CAN "SAVE" ME FROM THIS CONDITION. I NOW ASK HIM, IN FAITH, TO CHANGE MY LIFE AND MAKE ME GOOD. I NOW BELIEVE THAT THIS HAS BEEN DONE AND THAT I AM A DIFFERENT PERSON.

Signature ..... Date .....

Address .....

For further spiritual help and counselling contact any uniformed Salvationist or write to The Salvation Army, 20 Albert Street, Toronto 1, Ontario.

# BIBLE School

MAJOR EDWARD READ, the Training Principal for Newfoundland, continues his informative series of studies.

CHAPTER twelve opens with a graphic picture. A runner is racing in splendid form. Straining every muscle, his eyes set straight ahead, he summons every ounce of energy to the effort. Mile after mile he moves along unflaggingly; this is an endurance race and the prizes are for those who defeat exhaustion and endure to the end.

Sometimes there is not even a visible track to follow, but he goes for the goal regardless of that. To David Livingstone in Africa, a missionary society wrote, "Have you found a good road to where you are? If not, we want to know how to send other men to join you." Livingstone replied: "I don't know what you mean by asking about 'other men' joining me when none has come as yet; and if you have men who will only come if they know there's a good road, well, I don't want them. I want men who will come even if there is no road!" The writer to the Hebrews is appealing for that spirit of determination and endurance when he writes "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Jesus could not win the crown without the cross, and neither can His followers.

To the plea for endurance is added several thoughts about the Christian's motivation. Jesus endured "for the joy that was set before Him" (v. 2) and we, like Him, are helped through the trials of life by the prospect of what will come "afterwards . . . the peaceable fruit of righteousness" (v. 11). An unwise parent might fail to give his child any correction, but we are sons of the wisest Father. Enduring what He permits to come, we may hope to develop real character.

We have summarized the overall theme of the chapter, then, with the phrase:

IN CHRIST, BETTER ENDURANCE THROUGH HOPE (12:1-29)

The first seventeen verses lay stress on endurance. Now we look at the final verses, which divide into two paragraphs:

I. The Hope of Heavenly Glory: (vs. 18-24)

In this first section, we have a contrast between Mount Sinai and Mount Zion. It is a closely-packed and ingenious climax to the comparisons which have been made repeated-

ly between the Old Covenant and the New.

## The Epistle to The Hebrews — (29)

ly between the Old Covenant and the New.

It was at Mount Sinai where the Law was given to Israel. Verses 18 to 21 describe this Old Covenant. Its emphases were exclusion (a mount which could not be touched), an awesome display of God's power (fire and tempest), fear (even Moses quaked) and condemnation (looking ahead to v. 24, we note that the blood of Abel is mentioned, blood which, according to Jewish thought, cried out for vengeance). The writer is thinking of the holiness which man must have to see God (as he mentioned in verse 14) and remembering that the sanctification offered to men under

the Old Covenant was associated with terrifying manifestations of God's greatness and majesty (Ex. 19:10, 14). The people must be sanctified before they could even draw near to receive the Law.

That was the position of men of old, but that is not our position.

"No", says the writer, "No, you stand before Mount Zion" (v. 22, N.E.B.) and goes on to the end of v. 24 declaring the attractiveness and supremacy of that loving relationship which now exists between God and His people.

Just as Jerusalem (or Zion) had for centuries been a place of worship, so those who have come through Christ into the very presence of God have come to the spiritual, heavenly Mount Zion. Nothing in this passage refers to some communion into which believers enter after death, but

to a communion they enter when they embrace Christianity. The church of the "first-born" though supernaturally regenerated by God's grace, and having their names recorded in the heavenly register (compare Luke 10:20, James 1:18), are yet living on earth. With them we are united, as we are also with the spirits of just men made perfect, the faithful departed who have been led by the Captain of their salvation to a higher state of blessedness.

When a man believes today, he comes not to a visible mount but to an invisible mount of God. He does not approach with dread, but with

confidence. He is not kept at a distance as were the Israelites, but has immediate access through Christ's blood into the presence of God. He becomes an inhabitant of the City of God in which angels join both saints on earth and saints in heaven.

O Hallelujah! yes, 'tis heaven, 'Tis heaven to know my sins forgiven."

And the foretaste of glory now quickens hope of a fuller realization later.

II. The Hope of Surviving the collapse of the World: (vs. 25-29)

When the Law was given, the voice of God shook the earth (Ex. 19:18ff) but the prophet Haggai foresaw the day when God would shake everything shakable (Hag. 2:6). In that day the whole creation will be affected, and the visible heaven and earth will pass away. However, there are realities which are unshakable; they have been discussed throughout Hebrews. There is the fact of God's being (ch. 1). There is the incarnation of the Son (ch. 2). There are the experiences of Jesus which qualify him to sympathize with the tempted (chs. 3 and 4). There is the priestly efficacy of Jesus and His intercession (chs. 5 to 10). There are the victories of faith (ch. 11). There is the certainty of glory (ch. 12). These things cannot be shaken and never will be removed. They are the foundations of that eternal City of God which Christians are to receive, the new and heavenly order which will rise over the ruins of the old.

When transient things are removed, the timeless things will emerge in their full glory. When unbelievers are overthrown, those safe in Christ will survive. Let us hold this hope. Let us have grace, that is, be grateful. Let us serve God with reverence for, like a fire, He must be treated with respect. Our intimate fellowship with Him must never be allowed to degenerate into flippant familiarity with holy things.

## THE MOST SEVERE TEST

THE place where the vitality of our faith is most severely tested is in the home. There we are in touch with people who know us through and through—our weaknesses and our idiosyncrasies, our make-believe and our folly. We may be able to keep up a superficial appearance of religion with the outside world, but we cannot deceive those among whom we live. It is there in the relationships of everyday life, in the intimacies of our homes, that the real quality of our Christian discipleship is revealed.

If our religion is merely superficial, it won't work in the home. We shall then be tempted to think that it is our homefolks who are at fault. If only we had different people at home we could be fine, patient, loving

disciples! But Christ means us to live out His spirit just where we are, among these very people. It might be easier in another home, and again it might not.

The whole art of Christian living is to be willing to accept the homes we have, to believe that there, in the midst of these conditions, we can be given the secret of victory, and to demonstrate day by day the power of His sustaining grace. It is in our homes that we meet our greatest difficulties. It is there that we win our greatest victories. It is there that we learn our biggest lessons. It is there that the love of God means most.

We have to learn to be Christ-like at home as a condition of being Christ-like anywhere else.

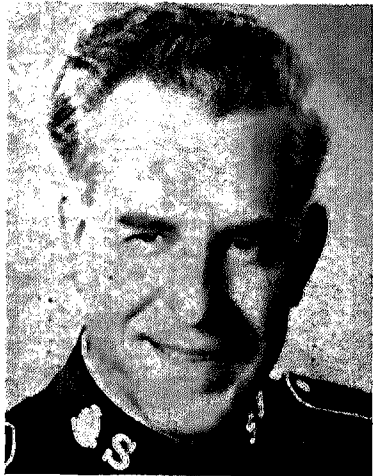


This picture shows Rev. A. J. Barrett of St. John's, Nfld., the Secretary of the Canadian Bible Society (Newfoundland District) presenting a wide-margin, loose-leaf New Testament to Cadet Wanda Inder in recognition of her excellent public reading of the Scriptures. This presentation, the first of its kind in Newfoundland, was suggested by Major Edward Read, the Training Principal and writer of the Bible notes on this page, who is standing behind the cadet.



# aids

TO DEVOTIONS



## Is Christianity Relevant?

In this pointed article the Field Secretary, COLONEL LESLIE PINDRED, asks some needed questions and provides contemporary answers.

ONE wonders if the greatest problem in the world is not theological. If Jesus Christ is the same yesterday, today and forever, as the Bible declares (Hebrews 13:8), then the world's needs can be met in HIM.

There is evidence of a revival of religion in many countries and included in this is a growing interest in what the Christian religion has to offer to help a sick and confused world back to health and sanity. The question is "Is Christianity relevant in 1968"? In our time too much exposure is given to confused theologians who, without any experience of the living God in their own lives, propagate theories of a dead god, and outdated Bible and ethical standards that are discounted because of their roots in the Ten Commandments and the Old Testament. It is at this point that the true follower of Jesus Christ recognizes the need for a distinction between the glorious gospel of Jesus Christ (Roman 1:16)

and that which is lumped with other religions and ideologies under the label of Christianity.

No man-made religious system can approach the lofty concepts found in the Bible. Its teaching concerning God is different. Christianity presents the truth of a *personal* God. Similarly, its teaching concerning man is in sharp contrast to any other religious claims. In the classic religions gods were made in the image of man or things. Christianity presents man created in the image of God, but recognizes the fact of sin which has caused man to deface and deform the God image. The glory of its gospel is that man is salvable and may be redeemed. These are not human concepts; these are truths given by divine revelation (Hebrews 1:1, 2). The follower of Christ claims that the Christian gospel, not the Christian religion, is the *one* thing sufficient for the problems of our world today. "Take Jesus to *all* the world, He'll put things right."

Here are some necessary questions:

Are the doubting theologians and Christians of shallow faith

hindering the effectiveness of the Christian gospel in meeting the needs of a lost world? I believe they are. The barrier which is created by saying that Christ is irrelevant to our times is as devastating to the power of Christ as was the disbelief in His ministry on earth. It is recorded, "He did not many mighty works there because of their unbelief". Christ is adequate! The Christian gospel is relevant! I attest in personal witness that the grace of God is sufficient for the problems of this complicated age.

Are Christians who have a vital faith prepared to communicate it? Barriers of doubt must be removed.

I heard of a little girl who responded to an invitation to kneel at the Mercy Seat to receive Christ, by faith, as her Saviour. She ran home to her Christian parents and, throwing her arms around her father's neck, she said, "Daddy, I am a Christian and Jesus is my Saviour!" "Well", said her father, "I am glad to hear this. When did it happen?" "This afternoon", she said. He asked her to tell him what happened, and she told of an opportunity her class teacher had given for personal decision for Christ. She explained how the teacher had said that Jesus was present in the classroom and that He desired to enter her heart if she would receive Him. The teacher promised that Christ would come in and live in her life and make her a true Christian. "Well," prompted her father, "go on. Tell me what happened." "Why," she said, "I believed and received Him as my Saviour, and Jesus took me in." "This is very interesting, darling," said her father, "but how do you know that you were received by Jesus?" It was

then, with a look that he will never forget, and one which challenged the real quality of his own faith, that she answered so strongly, "Why Daddy because He said He would, and because He has given me the assurance!"

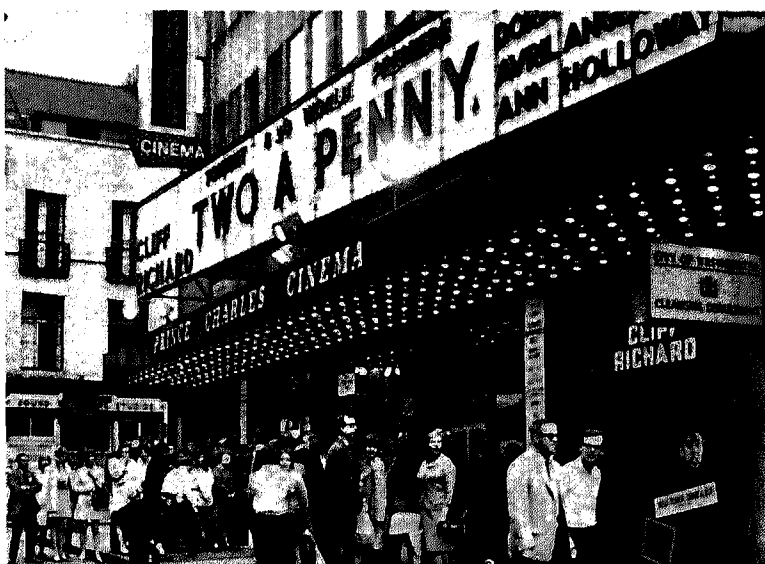
Before Christ's full power can be released, barriers of unbelief and hindrances created by inconsistent living must be removed.

For man's *guilt* there is forgiveness and cleansing. No other religion can meet this deep and basic need of man. For his *alienation* from God there is reconciliation. For his *sinful nature* there is regeneration or new life from God.

The gifts of God's grace and peace and power are bestowed upon those who become alive in the Christian faith and who learn to live by dependence upon God and by the standards and dynamic of His word. Thus the Christian's life and way are wonderfully changed, and the longings for peace and poise and purpose in life are satisfied.

A wonderful "trophy of Christian grace" before his conversion lay on a hospital cot, dubbed a hopeless and helpless alcoholic. He could not move a finger to help himself. A Salvation Army woman put her mouth to his ear and said, "Jesus can help you . . . Jesus can help you!" Later, when he told of his remarkable restoration and new life, he said that the miracle of Christ's power commenced at that cot, for "I grasped that gospel as a drowning man grasps at a straw, and it worked!"

These are some of the reasons why I believe that the greatest problems in the world are theological. Christ IS the answer! Let us believe it and communicate this gospel!



"Two-a-penny", the Billy Graham Evangelistic Association's latest movie was premiered in London's West End Prince Charles Cinema. The World Wide Pictures' production, starring pop singer Cliff Richard of England, received reviews in most of London's daily newspapers as well as movie magazines. One review stated, "If all religion were as lively and astutely presented as this, it couldn't fail to win some battles . . . maybe even the war".

**PRAYER SUBJECT:** Tradespeople who call at our homes.

**PRAYER:** We thank Thee, Heavenly Father, for the men and women whose service we so easily take for granted. May they ever be conscious of the dignity and beauty of work undertaken cheerfully and offered with courtesy. May we in our turn serve them with friendship and consideration.



## Chief secretary COMMENTS...

**THE TRAINING COLLEGE** re-opens with the Evangelists commencing their second year of training on September 5th. Thirty-one accepted candidates hope to commence their training as officers on September 10th under the sessional name "The Undaunted". We thank God for the response to God's work and personnel needs. Though not finalized, it is anticipated three cadets will be received from Hong Kong, who will participate in training as second-year cadets.

**A CHANGE OF STATUS** is given to certain members of the Finance Department, T.H.Q. Captain Douglas Kerr, C.A., who has been serving as the Accountant is appointed Assistant Financial Secretary. Major Ivy Maddocks, B. Comm., is appointed Accountant. Our congratulations go with these changes approved by International Headquarters.

**A FURTHER CHANGE** at Territorial Headquarters, necessitated by the appointment of Brigadier Cyril Gillingham as Chancellor to the Southern Ontario Division, brings Brigadier Reg Butler to the Trade Department as Assistant Trade Secretary. Major Willard Rea is appointed Assistant Property Secretary.

**CORPS AND THE FIELD GENERALLY** will appreciate the appointment of Major Margaret Green as Assistant Field Secretary. Major Eleanor Bond leaves this appointment with the good wishes of all at Territorial Headquarters, for her future happiness on her marriage to Brigadier Ted Dyck. Appreciation of just under twenty years in the Field Department given by Major Bond is expressed on behalf of the several Field Secretaries whom she served so well.

A word of appreciation is also due to Captain Joan Greer for five years' service given to the Chief Secretary's office. The Captain goes to the Youth Department and is succeeded by Captain Audrey Wilson.

**WINNIPEG GRACE HOSPITAL** writes in complimentary terms of two staff members who have successfully passed qualifying examinations. Brigadier Gerald Wagner has passed a course in Pastoral Education which will be of undoubted value to him in his duties as Chaplain and Counsellor. Major Harold Thornhill has successfully passed the third year R.I.A. examinations.

**MISSIONARY REINFORCEMENTS** from Canada have been noted in recent weeks, nine officers having been appointed overseas:

Lieutenant Lillian Spence to the Howard Institute, Rhodesia.

Captain and Mrs. James Struthers to Chikankata Hospital, Zambia.

Captain and Mrs. Robert Moffat to corps work in Argentina.

Captain and Mrs. Duncan McLean to corps work in Chile.

Major and Mrs. Frederick Mills to Kingston, Jamaica, as Principal of the Training College.

**RELOCATION** becomes more and more a word for today. The latest proposal effects the Grace Hospital, Toronto, which for sixty-five years has served as a maternity hospital at Bloor and Church. A planning committee is set up for the purpose of implementing plans whereby it is proposed the hospital be relocated as a General Hospital in the suburban area of north-east Scarborough.

**ACSAL** has rendered a tremendous service in the Corps Survey undertaken this year. Some 11,000 persons were invited to fill in a questionnaire which,

Right: New Jersey (U.S.A.) Youth Band passes the saluting base at the Crystal Palace, London, during the British Youth Congress.

Below: General Wilfred Kitching (R), conducts the International Staff Band through his selection "My Jesus."

computerized, provides a wealth of information on opinions, statistics and is revealing in many ways. The Commissioner has authorized these surveys to be made available through ACSAL and would record his thanks and appreciation for their services in this regard. This was a herculean task efficiently undertaken.



## Canadian Commentary on Congress Cavalcade

By WILLIAM BURDITT

**WHILE** on vacation in England we were able to go to Crystal Palace to be present for the Saturday event of the British Congress of Youth week.

Arriving soon after flag break, we found the grounds alive with thousands of people. The band marching competitions were in progress and made a very colourful spectacle as fifteen of the finest bands marched and counter-marched before the judges. Tottenham claimed the first place in this event, Coventry City the second, with Regent Hall third.

Meanwhile other famous corps bands presented programmes on bandstands named after famous Army musicians.

We visited the Hall of Youth for a festival of all-American talent which included the New Jersey Youth Band and the San Francisco Tabrettes. This was followed by the Composers Recognition Festival with the International Staff Band and a chorus of three hundred voices.

The Hall of Youth was packed to the rafters for this event and hundreds were standing on the balconies surrounding this modern indoor amphitheatre. Highlights of this event included the playing of "My Jesus", conducted by the composer, General Wilfred Kitching (R), and brother Eric Ball conducting the International Staff Band in his selection "Songs of

the Morning." Both items received tumultuous applause.

Throughout the day sports events were in progress all over the grounds, and the many combo groups had a field day with their modern music with a beat. To describe the march past, review and pageant would call for more words of expert descriptive skill than this reporter possesses. From the Fry family right down through the years of Salvation Army activity—all were represented, and even the cradle roll members had their place.

There could be no doubt that for lovers of Army music this was a veritable feast and a day to remember!

**Ian McAlister —  
Mount Dennis, Toronto**

● Born in Glasgow, Scotland, Ian McAlister emigrated to Canada with his parents when he was ten years old. They linked up with the Mount Dennis Corps where Ian is presently serving as a bandsman.

He was converted in his early teens in a Sunday school Day of Renewal service and first felt the call to officership some three years ago. He put aside this urging, not being willing to give up the many benefits which went with a good job. During the Commissioning meetings of the "Witnesses to the Faith" he felt stronger than ever before that there was no other way for him. However, he put it off for another ten months until, in the holiness meeting at Mount Dennis on a Sunday in March of this year, he dedicated his life to God's service as an Army officer.

Candidate McAlister has completed a course in Business Administration and Business Correspondence at Ryerson Institute and at the present time is employed as a clerk with a cash register company, where he has found opportunities for Christian witness.

**Bonnie Donesley —  
White Rock, B.C.**

● The Candidate was born in Vernon, B.C., and has lived in different parts of British Columbia and for a short while in California, where she attended the Evangelical Free Church and was there led to the Lord.

During her high school years in British Columbia Bonnie was introduced to The Salvation Army, her mother having become acquainted with it through her employer. Bonnie's interest in its activities grew and she became a senior soldier.

She had always wanted to help people and at various times thought of being a missionary and nurse. She experienced the call to officership in her first youth councils. In her search for God's guidance for her future, she attended a Christian college following high school and took several Bible courses. During her second year at college she applied for Salvation Army officership, and since then she has sought to prepare herself to this end.

The Candidate has been acting Young People's Sergeant-Major at White Rock and has sought to witness faithfully to relatives and neighbours. She has been able to lead some of her Sunday school class to God.



Bailie MacKenzie



Ian McAlister

**Marvin Bradshaw —  
Nanaimo, B.C.**

● His miraculous healing from an incurable disease when he was only four years of age made Marvin Bradshaw particularly sensitive to the leadings of God, and during a Pentecostal camp meeting, at the age of thirteen, he accepted the Lord as his Saviour. Two years later, as Marvin himself explains it, "The most wonderful experience of my life took place, when the Holy Spirit came into my heart and made me clean".

A year after this, during a Youth for Christ film, he was made aware that God wanted him to serve Him in a special way. Two years later the call to Salvation Army officership came during the first Salvation Army youth councils he attended.

Candidate Bradshaw has been active at Nanaimo as a bandsman, a Sunday school teacher and as president of the youth group. He has sought to maintain a good Christian testimony in his place of employment as a sawmill worker. Now, with his wife, he is looking forward to the opportunities which shall be theirs as Salvation Army officers.



Francis Curley



Bonnie Donesley

**Francis Curley —  
Westmount, Hamilton**

● The Candidate was born and raised in Thorold, Ont., but has travelled extensively and lived in the United States and the Maritimes as well as in Ontario.

Her first association with The Salvation Army was through the Sunday school but later she lost something of her Christian experience. Her present corps officers led her back to the Lord when she was a teenager, and since then these same officers have maintained a consistent interest in her spiritual welfare. Through their help and her own faith she has grown in her knowledge of the Lord and His ways.

Francis first felt called to officership at a fellowship camp in Winnipeg, but did not acknowledge this until youth councils two years later. In May this year she surrendered completely to God's will and she is now experiencing a new peace in knowing that she is in God's hands.

The candidate has been faithful as a Sunday school teacher and timbrel brigade leader, as well as in her regular attendance at all Army activities including open-air meetings. She is presently employed in clerical work as a bookkeeper.



Marvin and Kathleen Bradshaw

**Mrs. Kathleen Bradshaw —  
Nanaimo, B.C.**

● Mrs. Bradshaw shares her husband's conviction regarding officership. At twelve years of age she knew that this was God's will although she then had other plans for her life. As counsellor at the Camp Sunrise Welfare Camps, she became increasingly aware of the direction of God and finally, two years ago, surrendered her life for full-time service.

Although brought up in the Army, as a teenager she became dissatisfied and went along with some of her friends who did not go to church and seemed to be having a lot of fun. She found that they were really trying to find an answer to their problems through substitutes for satisfaction. Her answer came when she gave her life back to God at a youth council in 1965.

Kathleen has been a Sunday school teacher and bandmember in the Nanaimo Corps. During her last year at high school she was president of the inter-school Christian fellowship and in this position boldly witnessed to her school friends concerning the difference which Christ can make to a life surrendered to Him. Following high school, she was employed in secretarial work where she tried to maintain her Christian witness.

**Irene Cummings —  
Park Extension, Montreal**

● A graduate of Montreal General Hospital School of Nursing, Irene Cummings also has a diploma in Teaching and Supervision in Nursing from McGill University and has had nursing experience in a children's hospital and more recently in a hospital for the aged.

Irene has been conscious of God's call to officership since the age of fourteen. For a time she tried to put this out of her mind but God continued to speak insistently to her. During a six-month stay in Europe last summer, and later when she returned from visiting the Holy Land in May of this year, she became convinced that God wanted her to enter the 1968 training session.

At Extension Corps, the candidate has been assisting in the Sunday school and acting as corps pianist. She has consistently tried to maintain a faithful witness for Christ, pointing out His plan of salvation to those with whom she works and with whom she has her social activities.

# More Undaunted Cadets

Accounts of another  
eight candidates who  
next week join the  
"Undaunted" Session  
in Toronto

**Bailie MacKenzie —  
Courtenay, B.C.**

● The son of an airman, Bailie MacKenzie, was stationed with his parents in Nova Scotia and Quebec before moving to Courtenay, B.C.

Bailie has been in a religious atmosphere all his life. He accepted Christ as his personal Saviour at the age of seven in the Park Extension Corps, Montreal. Later he backslid, but returned to the Lord in his teens, and at the age of fifteen was called to officership. At first he was unwilling to acknowledge the call, telling himself that this was just a childish whim resulting from the fact that his two brothers are officers. A few months ago he realized that he could no longer reject the urgings of God and so became a candidate.

He took a Bible course while attending Kingston Bible College Academy and has just completed his high school studies. He is looking forward to officership and desires to do all he can to communicate the word of God to his fellow-men.

**Lois Latimer —  
London, Oak Street**

● At the age of six Lois Latimer was led to Christ by her sister as they prayed together in their bedroom. When she was eight Lois began to attend The Salvation Army regularly; at fifteen she noted that some Christians, two officers in particular, possessed a godliness which she lacked.

Having been asked to give a  
(Continued on page 10)



Lois Latimer



Irene Cummings





# DRUGS - bane and blessing

## 2-What makes addicts

DRUGS may be classified as socially acceptable and socially unacceptable. Tea, coffee, cigarettes, alcohol, analgesic powders are all drugs which are socially acceptable and taken openly. But the socially unacceptable drugs (pep pills, marijuana, L.S.D., narcotics) are taken in secret and their consumption runs counter to the approval of society and in many cases contrary to the law.

Drug addiction is no respecter of person. To quote Huxley: "Most men and women lead lives, at the worst so painful, at best so monotonous, poor and limited that the urge to escape, the longing to transcend themselves is and always will be one of the principal appetites of the soul." Such an opinion, expressed by an avowed agnostic and humanist, is an extreme presentation of the state of society. It may unfortunately be true of a great majority of mankind, but it is the complete antithesis to the way of life that is possible to a Christian who enjoys the "full and abundant life" of Christ.

Each individual places some reliance on a force outside himself. Some find it in religion, some in intellectual pursuits, others in botanical or chemical substances which change the order of the mind. Drugs permeate almost every aspect of life. The whole community shares the responsibility for the great anxiety, the negative attitudes to life that drive some people to the extreme of escapism in the use of self-destructive drugs. Mental health should be directed to developing a people so emotionally sound and well-integrated that they will have no need for chemical aids to adequate behaviour.

The basic reason underlying any addiction is a failure in maturity of personality. This may be expressed in terms of psychological maladjustments or immaturity; but when all is said and done, it boils down to a spiritual impoverishment or defect of immaturity. It is difficult to imagine

a normally adjusted person becoming an addict and it is equally a confession of spiritual failure to fall prey to drug-taking.

1. Pharmacological action of drugs. Certain drugs are by their pharmacological properties addictive in nature. This is particularly the case with the opiates and

today due to the over-dosage of tablets and powders taken in excess by self-medication from a regular medical prescription.

Occasionally addiction occurs by the accidental discovery of the effect of the drug while taking it for medical reasons (e.g. amphetamine tablets prescribed for slimming). Occasionally it occurs as the result of indiscriminate or zealous over-prescribing of

By A. BRAMWELL COOK

B.A., M.D. (N.Z.), F.R.C.S. (Edin.), M.R.C.P. (Lond.), F.R.A.C.S., D.T.M. and H. (Eng.).

Lieut.-Commissioner Cook, now living in retirement in his homeland, New Zealand, was Chief Medical Officer at a Salvation Army hospital in India for many years.

other narcotics. Even the stoutest personality cannot withstand the onslaught of the attack, if these drugs are administered in sufficient dosage regularly over a long period. Addiction in such cases is inevitable due to the mere chemistry of the drug.

Nurses and doctors are particularly prone to such self-medication. Housewives constitute the largest problem in Australia

barbiturates and tranquillizers or alcohol by a doctor or by repeated injection of narcotics for the relief of pain.

2. Sociological factors such as poverty, unemployment, slum bleakness and negro ghettoism are responsible for extreme degrees of drug addiction in the cities of U.S.A., as has been graphically described in *The Cross and the Switchblade*. But comparable fac-

tors are beginning to operate elsewhere and are producing like conditions in the larger cities.

This problem of dispossessed youth is usually the result of disintegrating family life. Most drug addicts are products of a broken or disturbed home. Drug addiction is often the reflection of today's insecurity and an end-result of a home life run without love and without adequate parental discipline and guidance.

Drug addiction may be considered a symptom of modern civilization. The tremendous pressures and tensions of today's city existence, the increasing pressure to meet higher goals in work programmes, the giddy bombardment of teenagers to sex and violence on television, the lack of organized activities, the absence of parental control — all these factors of social life today create a climate in which drug addiction prevails.

3. Psychological and personality factors are regarded as the primary and basic explanation of drug addiction. The potential addict is emotionally unstable and immature. The mature person has normal defensive machinery with which to meet life's disappointments, frustrations and conflicts. But the potential addict lacks enough of this inner strength. He displays lack of aim and drive, and has not strength enough to stand failure.

Feelings of inferiority, frustration and boredom, and aimlessness and purposelessness of existence often characterize youth today and such reactions to life pave the way to drug addiction. Recourse to drugs is taken as a way of escape from reality and as a crutch to support and inadequate response of the personality to the demands of life.

4. Youth Today has by and large its own set of values which may not coincide with those of the older generation. In this respect the thought-life of youth

## "War Cry" Crossword

- | ACROSS                                   | DOWN                        |
|--|-----------------------------|
| 1. Sound waves.                          | 2. Go back.                 |
| 7. King's boys.                          | 3. Fetter.                  |
| 8. Roman ruler.                          | 4. In Portugal.             |
| 9. Air.                                  | 5. On its own.              |
| 10. Music for when students frolic.      | 6. Considers.               |
| 13. Lump sum of a hundred and much more. | 11. Artist.                 |
| 14. Run away.                            | 12. Short measure.          |
| 17. Enough to make you weep.             | 14. Monsters.               |
| 21. Tick over.                           | 15. Spurn.                  |
| 22. Eaten in haste.                      | 16. Stream.                 |
| 24. Chosen place.                        | 18. Day.                    |
| 25. Girl's name.                         | 19. Acclamation.            |
| 26. More objectionable.                  | 20. Supplementary opinions. |
| 27. Murder.                              | 23. Vessel.                 |

### SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. TREMOR. 2. RETRACE. 3. MANACLES. 4. OPORTO. 5. UNIT. 6. ESTEEMS. 7. GOYA. 8. INCH. 9. DRAGONS. 10. SLAYING. 11. MANACLES. 12. GOYA. 13. GOYA. 14. DRAGONS. 15. UNIT. 16. ESTEEMS. 17. GOYA. 18. INCH. 19. DRAGONS. 20. SLAYING. 21. MANACLES. 22. GOYA. 23. GOYA. 24. SITE. 25. ENID. 26. NASTIER. 27. IDE. 28. IDE. 29. IDE. 30. IDE. 31. IDE. 32. IDE. 33. IDE. 34. IDE. 35. IDE. 36. IDE. 37. IDE. 38. IDE. 39. IDE. 40. IDE. 41. IDE. 42. IDE. 43. IDE. 44. IDE. 45. IDE. 46. IDE. 47. IDE. 48. IDE. 49. IDE. 50. IDE. 51. IDE. 52. IDE. 53. IDE. 54. IDE. 55. IDE. 56. IDE. 57. IDE. 58. IDE. 59. IDE. 60. IDE. 61. IDE. 62. IDE. 63. IDE. 64. IDE. 65. IDE. 66. IDE. 67. IDE. 68. IDE. 69. IDE. 70. IDE. 71. IDE. 72. IDE. 73. IDE. 74. IDE. 75. IDE. 76. IDE. 77. IDE. 78. IDE. 79. IDE. 80. IDE. 81. IDE. 82. IDE. 83. IDE. 84. IDE. 85. IDE. 86. IDE. 87. IDE. 88. IDE. 89. IDE. 90. IDE. 91. IDE. 92. IDE. 93. IDE. 94. IDE. 95. IDE. 96. IDE. 97. IDE. 98. IDE. 99. IDE. 100. IDE. 101. IDE. 102. IDE. 103. 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today is largely determined by the break-down in morality, religious standards, spiritual motivation, and respect for authoritarian sanctions we see today.

Beneath the surface of the sub-culture of young adults and youth, with its identification and insignia of hair-style, dress, tastes and music, there are often, however, underlying far more serious and fundamental factors, e.g. attitudes towards war, sex and other social issues. In this context drugs are discussed as a social adventure.

This willingness of youth to experiment and test whether any experience is good or bad has its hidden dangers. Drug-taking becomes a status symbol in this sub-culture; together with the faculty to discriminate between drugs and the ability to talk drug language.

### Addiction in Schools

The initiation into drug-taking often starts with legally obtained pills from drug cupboards at home or from relatives and friends. It is reported, however, that unscrupulous adults, even teachers, have acted as "pushers" of drugs in high schools. The real tragedy is that addiction very often starts in the schools. School children have been found peddling purple hearts in classrooms and playgrounds of the schools.

Young students in their teens become introduced to drugs in this simple way from a spirit of experimentation or in a desire to experience a kick or a thrill. They may discover that the drug elevates their mood, overcomes boredom in school and helps them to keep awake at night and study hard for examinations. Leaving school, they may drift into a dead-end job in which the prospects are not bright, and the work is routine and drug-taking is resorted to in an effort to brighten existence. It is then but a short time before the habit of taking drugs is established. Soon contact is made with drug-users in coffee houses, at social functions in discotheques, dances and

The first contingent of the 150-200 children who left Winnipeg for the fresh air camp at Sandy Hook, Man., this year are seen leaving the city with (right to left) Captain John Gerard, Asst. P.R.O., Mrs. A. Donald, Welfare Director, D.H.Q., and Lieutenant Joanna Walter, of Neepawa.



parties where it is considered smart to experiment with drugs.

A special danger applies to young people living in rooms in the inner suburban areas. Often out of sheer loneliness or boredom, drug-taking parties are indulged in. Graduating from amphetamines they are introduced to marijuana. They may think it safe—or an interesting and daring experience to take an occasional puff of "pot" by smoking a "reefer", or even suck a sugar cube saturated with L.S.D. The first experience may be a pleasant one and they are encouraged to risk it again.

They may start with the picture or image of happy, love-preaching "hippies" enjoying an occasional L.S.D. "freak-out," but they soon find that the happy feeling is very illusory. The resultant hang-over and depression lead on to a demand for more powerful drugs and the stage is set for introduction to the narcotics. No matter how much the advocates of marijuana and L.S.D. present their creed the facts prove that they very often lead the way to hard drug experimentation.

5. A Symbol of Revolt. Drug-taking has become fashionable in colleges and universities in the U.S.A. and in Australia. Bright students smoke marijuana as a normal part of the college experience in an effort to escape from the deadening routine of exami-

nations and the heightened aesthetic experiences. It is considered a symbol of revolt against middle class morality.

Youth considers that society today is sick. Adults are mostly entirely ignorant of drugs, while youth prides itself on being *au fait* with the subject. Alcohol is the culturally accepted method of escape used by elders. Youth

considers alcohol decadent and antiquated, whereas drugs are subtle and sophisticated.

Drug addiction is described by addicts as *The New Frontier*. Under the influence of marijuana and L.S.D., ecstatic spiritual experiences revealing "the inner frontier" of the mind are said to be entered into.

(To be continued)

## A life of Christ

by Malcolm Muggeridge

**I**N his sixty-fifth year, Malcolm Muggeridge has fulfilled his life's ambition—to make a film about Christ's lifetime in the Holy Land.

For two months last year, he and BBC television producer Christopher Martin travelled all over that country, visiting places associated with the life and work of the Man who lived nearly two thousand years ago. The result is a series of three half-hour colour films — "The Birth", "The Ministry", and "The Road to Emmaus"—which were screened on television in England at Easter.

Muggeridge's approach to his subject is very much a personal one, and his narration forms an imaginative testimony to his own belief.

Of the Nativity he says: "This was the most momentous happening in our Western history" . . . "a stupendous moment in history".

Yet this life "began so inauspiciously", Christ being born into one of the world's most troubled corners. As a Babe he became a refugee when his parents fled from Herod into Egypt; and as the camera shows, the position today is not so different, as Arabs—labelled

"displaced persons" — pass from Israel into Jordan, over the River Jordan.

Trudging through the self-same dust, sheltering from the self-same sun, the pilgrim traces Christ's steps into the desert and then along the shores of Galilee. "If there is one earthly place which has stayed with Christ," comments Muggeridge, "it is surely Galilee. . . . His life revolved around the lake."

He visits the sites where miracles were performed; he climbs the hillside where Christ preached His most famous of sermons. Then, into Jerusalem; the Garden of Gethsemane; the trial; and finally, the crucifixion.

The shirt-sleeved Mr. Muggeridge, eyes sparkling from a bronzed and wrinkled face, plods along the Emmaus Road, relating the events following the Resurrection, and declaring of Christ's victory over the grave: "A fabulous new hope had been born. He rose to be available for ever, to be an intermediary between man and God."

Technically these films are of the highest calibre. With award-winning cameraman Dick Bush in the crew they could hardly have gone wrong.

But the success is surely Malcolm Muggeridge's. Often considered to be a little cynical, he will now be viewed with a new respect for his sincere contribution to Christian films and for his testimony to Christ being "the only liberator who liberates for ever".



Recently the Saanich, B.C., Kiwanis Club presented Brigadier Cecil Bonar, Superintendent of the Men's Social Service Centre in Victoria, with a movie projector for use in the rehabilitation programme being carried on. In the picture are seen (left to right) Mr. Stanley Clark (President), Mr. Douglas Smith, Dr. Jack Peterson and Brigadier Bonar during the presentation.



### Commissioner and Mrs. C. Wiseman

Winnipeg, Fri.-Sat., Sept. 6-7 (Graduation of Nurses); Winnipeg Citadel, Sun., Sept. 8 (a.m.); St. James, Sun., Sept. 8 (p.m.); London, Thurs., Sept. 12; Toronto, Sat.-Sun., Sept. 14-15 (Cadets' Welcome); Winnipeg, Thurs.-Sun., Sept. 19-22 (Manitoba and North-West Ontario/Saskatchewan Congress); Winnipeg Harbour Light, Mon., Sept. 23; Burlington, Sat.-Sun., Sept. 28-29; Kingston, Sat.-Sun., Oct. 5-6.

### Mrs. Commissioner C. Wiseman

Hamilton, Wed., Sept. 11 (Home League Rally); Toronto Isabel and Arthur Meighen Lodge, Sun., Sept. 15.

### Colonel and Mrs. L. Pindred

Windsor, Citadel, Fri.-Sun., Sept. 6-8; Orillia, Thurs., Sept. 19; New Liskeard, Fri., Sept. 20; \*Timmins, Sat.-Sun., Sept. 21-22; Kirkland Lake, Mon., Sept. 23; North Bay, Tues., Sept. 24; \*Burlington, Sat.-Sun., Oct. 5-6  
\*Mrs. Pindred will not accompany.

### Mrs. Colonel L. Pindred

West Toronto, Sat.-Sun., Sept. 21-22.

Colonel and Mrs. George Higgins: Corner Brook Temple, Sun., Sept. 15 (a.m.); Corner Brook East, Sun., Sept. 15; (p.m.); Deer Lake, Mon., Sept. 16; Springdale, Tues., Sept. 17; Grand Falls, Wed., Sept. 18; Botwood, Thurs., Sept. 19; Windsor, Fri., Sept. 20; Hare Bay, Sun., Sept. 22 (a.m.); Gamba, Sun., Sept. 22 (p.m.); Lewisporte, Mon., Sept. 23; Twillingate, Tues., Sept. 24; Gander, Thurs., Sept. 26; Glovertown, Fri., Sept. 27; St. John's Temple, Sun., Sept. 29 (a.m.); St. John's Citadel, Sun., Sept. 29 (p.m.).

Colonel and Mrs. Frank Moulton: West Toronto, Sun., Sept. 15.

Lieut.-Colonel and Mrs. Morgan Flannigan: Picton, Sat.-Sun., Sept. 14-15.

Lieut.-Colonel and Mrs. William Poulton: Toronto Harbour Light, Sun., Sept. 15.

Lieut.-Colonel and Mrs. H. G. Roberts: Collingwood, Sat.-Sun., Sept. 21-22; Fort Erie, Sat.-Sun., Sept. 28-29.

Brigadier and Mrs. Thomas Ellwood: Belleville, Sun., Oct. 6.

Brigadier and Mrs. Cyril Fisher: Oshawa, Sun., Sept. 29.

Mrs. Brigadier Cyril Fisher: Owen Sound, Sun., Sept. 22.

Brigadier Doris Fisher: Dunsmuir, Sun., Sept. 8; St. Thomas, Sat.-Sun., Sept. 14-15; Danforth, Sun., Sept. 29.

Brigadier and Mrs. Leslie Titcombe: Nanaimo, Sat.-Sun., Sept. 21-22.

### TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: New Glasgow, Thurs.-Thurs., Sept. 5-12; Fredericton, Sun.-Sun., Sept. 15-22; Saint John, Tues.-Wed., Sept. 24-25.

Captain William Clarke: Hamilton Citadel, Sat.-Fri., Sept. 7-13; St. Georges, Sat.-Fri., Sept. 14-20; Somerset, Sat.-Fri., Sept. 21-27; Cedar Hill, Sat.-Sun., Sept. 28-29; Red Deer, Sat.-Thurs., Oct. 5-10.

## OFFICIAL GAZETTE

### TERRITORIAL HEADQUARTERS PROMOTION

To be Major  
Captain Phyllis Canavan

### APPOINTMENT

Brigadier Cyril Gillingham, Southern Ontario Divisional Headquarters (Divisional Chancellor)

### Clarence Wiseman

Territorial Commander.

## Religion in the News

● TORONTO — The first classes of Ontario Bible College begin this month. A merger of the Toronto Bible College and the London College of Bible and Missions, the new institution will open on the Toronto campus with Dr. S. L. Boehmer, former President of Toronto Bible College, remaining in that position in this new venture. Both institutions are interdenominational and evangelical and it is felt that the merger promises to provide a strong, academic, spiritual college, prepared to meet the complex needs of the day.

\* \* \*

● KESWICK, Eng. — Founded in 1875 by Canon Harford Battersby, the Keswick Convention has proved to be a place of rich spiritual refreshment for those who have attended, and this year was no exception. Provision has been made in recent years for the special needs of the young people and open-air meetings in the Market Square have resulted in spiritual battles and victories in the juvenile camps and house-parties for young people in Keswick. Tapes of Bible readings, young people's and evening meetings and the broadcasts and ministers' meetings since 1957 have been played all over the world and proved a priceless outreach of ministry on the mission field. As a reporter from the Convention stated, "Out of Keswick comes a new revolution. Here human lives are overturned; here is revealed a new love for mankind. So thousands leave Keswick to return to work . . . renewed, refreshed, transformed and re-charged at this great power-house by the Holy Spirit."

## Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

BALDWIN, Russell Lloyd. Age approximately 47. Born in Redcliffe, Alberta. Fair complexion; blue eyes; fair hair. Parents divorced. Last heard from in 1946, when he was working for the C.P.R. His son, Russell George Baldwin, age 23, seeks him. 68-386

BEST, Charles. Born about 1885, in England. Father—John Charles Best, mother—Jan Best (née Tellam). Was chauffeur-valet. Last known place of employment was in Quebec. Last known place of living was Clearwater Beach, in Florida, U.S.A. (about 1944). Was married approximately 1906 and had son, Cyril and daughter, Laurie, who would be in their early sixties. A nephew inquires for him and for his children or grandchildren. 68-302

CHINN, Charles and Richard, or their relatives. Being sought by brother Gilbert Henry Chinn, of England. Approximate ages 65 and 62. Last known to live in London, Ontario. They have a sister, Mrs. Charles Embling (Kate), who, when last heard of in 1935, was living in Michigan, U.S.A. 68-101

FITZGERALD, Richard Nelson (Dick). Born February 7, 1941, in Belleville, Ontario. Parents Albert and Alice Mildred Fitzgerald. Has worked at service station and has lived in fairly recent months in Belleville, Peterborough, Montreal, Albany, Texas, California, Vancouver, Victoria and Powell River (lumber camp). When last seen by his parents was in Victoria, B.C. (1965), and then said he was going to Nanaimo, B.C. Parents anxious as to his whereabouts and general well-being. 68-402

FLEKOL, Terje George. Born March 3, 1934, in Norway. Parents are Terje and Kristine Flekol. Has been out of contact with his home for over a year. Promised to send his new address. Letter to Tungsten, N.W.T., was returned. Parents received Christmas card from Vancouver, B.C. 18-836

HAYWARD, Douglas Joseph. Born November 24, 1946, in St. John's, Nfld. Single. Parents: Francis and Anne Hayward. For past 14 years, all letters written him have been returned. Parents are concerned as to his well-being and whereabouts. His Social Insurance Number is 105-246-904. The family desire he come home. 68-392

JACKMAN, Robert (Bob). Born May 9, 1934, in St. John's, Nfld. Mother—Mrs. Madeline Jackman. Last heard from in 1965, when he was said to be in Halifax, N.S. Was butcher by trade. Mother desires to locate. Sheabout him. 68-167

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| #18—Slow Instrumental solos, 14 favourite song melodies for cornet, euphonium or other Bb instrument (separate piano accompaniment) ..... | .90  |
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| #25—Cornet solos with piano accompaniment .....   | 1.50 |

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## NOTES IN PASSING

THE father of Captain Harold Kennedy, Commanding Officer at Kentville, N.S., recently passed away. The Captain flew to Windsor, Ont., for the funeral. Captain Ronald Barkhouse (Newlands, Bermuda) has been bereaved of his father in Montreal.

Captain and Mrs. Clifford Hollman of Swift Current, Sask., welcomed a baby girl into their home, Karen Ruth, on Saturday, August 10th, 1968; a baby boy, Robert Wayne, has been welcomed into the home of Lieutenant and Mrs. Robert Dyck, of Courtenay, B.C., on August 16th.

## Undaunted

(Continued from page 7)

review of Commissioner Samuel Brengle's book "The Way of Holiness" at a united holiness meeting, she read and re-read the book and then knelt at the Mercy Seat to thank the Lord for the Spirit cleansing.

The Candidate first began to feel that God wanted her to be an officer at a meeting in which some missionary slides were shown. She was only fifteen at the time and the idea alarmed her. For two years she resisted the call, but at a meeting conducted by the former Candidates Secretary, she dedicated herself publicly to this vocation.

Candidate Latimer has spent most of her life in the Kemptville Corps where she took an active part in all its activities. Since coming to London she has participated in the Oak Street Corps as bandmember, corps pianist and Sunday school teacher. Recently she has been working for the Salvation Army Men's Social Service Centre in London.

# MUSICAL notes

## MUSINGS ON THE SONG BOOK

by Major David Guy

I HAVE been pondering the opening lines of the present Song Book, "All creatures of our God and King", and contrasting them with the commencement of previous song collections. The last Song Book began with the Founder's Song; the one before that, if memory serves, started with "On the Cross of Calvary".

Now we begin neither with God's provision of salvation, nor with man's struggle to receive it, but with the fact of creation.

There is good precedent for this, of course. Genesis puts the Creation stories before the Fall. But what really captures my attention is the appeal to all creation to praise God. The call is not just to men and women (that comes with Song No. 2, "All people that on earth do dwell"), but the writer, Francis Assisi, calls on the whole of nature to worship its Creator, and this exhortation, a flight of religious romanticism as some would call it, has become the opening note of Salvationist praise. I think that is good.

I think it is good, not only because of the similarities between Francis's friars and the early Salvationists, but because this song reminds us that God is interested in the whole of His Creation, and man is not His sole concern. "All creatures"!

Religious man, in his pride, has tended to forget this. It shocked our Victorian forefathers to be told that they were linked with the lower orders of creation, and when science reminded men of the biblical truth that they were made of the dust of the earth, i.e. physically sprung from nature, the idea was so novel that men called it heresy.

Perhaps it was when man began to live in cities that he lost

the sense of belonging to the rest of creation. Paul was never more obviously a townsman than when he wrote, "Doth God take care for oxen?", obviously thinking that one had only to state the possibility to show its absurdity.

Yet, long before, God had told Jonah that the cattle of Nineveh mattered, and Paul's Master said of the sparrows, "Not one of them is forgotten before God." Of course, He also told men that they were of more value than many sparrows. We are not forgetting man's unique spiritual nature and place at the crown of creation, but we are remembering that God cares for all His creatures and has not put them there only as a background to the human race.

If, as we sometimes foolishly imply, He has no interest in anything except man, why make so wonderful, so delightful, so complex, so varied a universe? "God saw every thing that He had made, and, behold, it was very good."

Story has it that during the First World War Winston Churchill was discovered lying on a trench parapet looking at the stars "What an extraordinary fellow God is", said Churchill. "Fancy making an intricate sky like that. Any old sky would have done." But God has made an intricate universe for His delight and, we may believe, for many plans and purposes not directly connected with man, though man is His chief concern and, of course, in view of the Incarnation, His own species. (Amazing thought!)

So Francis is not so far wrong when he calls on the whole of nature to praise God. Heber expresses a similar thought in Song No. 131. "All Thy works shall



Typical street scene as bandsmen render effective ministry of music.

praise Thy name in earth and sky and sea".

Shakespeare expresses the thought, common to his contemporaries, that the heavenly bodies make music which only spirits can hear; the heavens declare the glory of God and they do it, says one of Shakespeare's characters, in song.

But man's song is dearer to God for this reason: man alone can give or withhold praise. If man praises God it is not involuntary; he does it because he wants to. And he does it acceptably when he is personally redeemed.

"Hear that bird," said a Welsh friend of mine, "singing his head off out there, but he doesn't know what he's singing about. Some of you are like that; praising the love of God and knowing nothing of it."

He may have been blunt, but what he said was worth considering. Man's praise must be voluntary and spring from his personal experience of God's love; it must be the song of the redeemed. Let us move, then, from Song No. 1 to Song No. 4:

*Fill Thou my life, O Lord my God  
In every part with praise.*

## Army Signature Tune

A COPY old tape, sent to the BBC from Mineria, the largest broadcasting station in Santiago, Chile, where it has been used as a signature tune for thirty years, was the subject of an item of news in a recent radio broadcast in England which related how Alan Newman, of the BBC, had contacted Mr. Harry Mortimer, doyen of the brass band world, in order to identify the music on the tape.

After a first, "No, I've never

heard it before," Mr. Mortimer asked for a second hearing and came back with the fairly confident suggestion that it was a Salvation Army record and that it bore the stamp of Eric Ball. He referred the inquirer to Lieutenant Colonel Bernard Adams.

It took only two or three bars of the tape for the Colonel's face to light up and for him to exclaim, "Yes, that is 'Songs of the Morning', composed by Eric Ball. It was recorded in 1938 and I was playing the cornet." A new record of "Songs of the Morning" is now on its way to Chile.

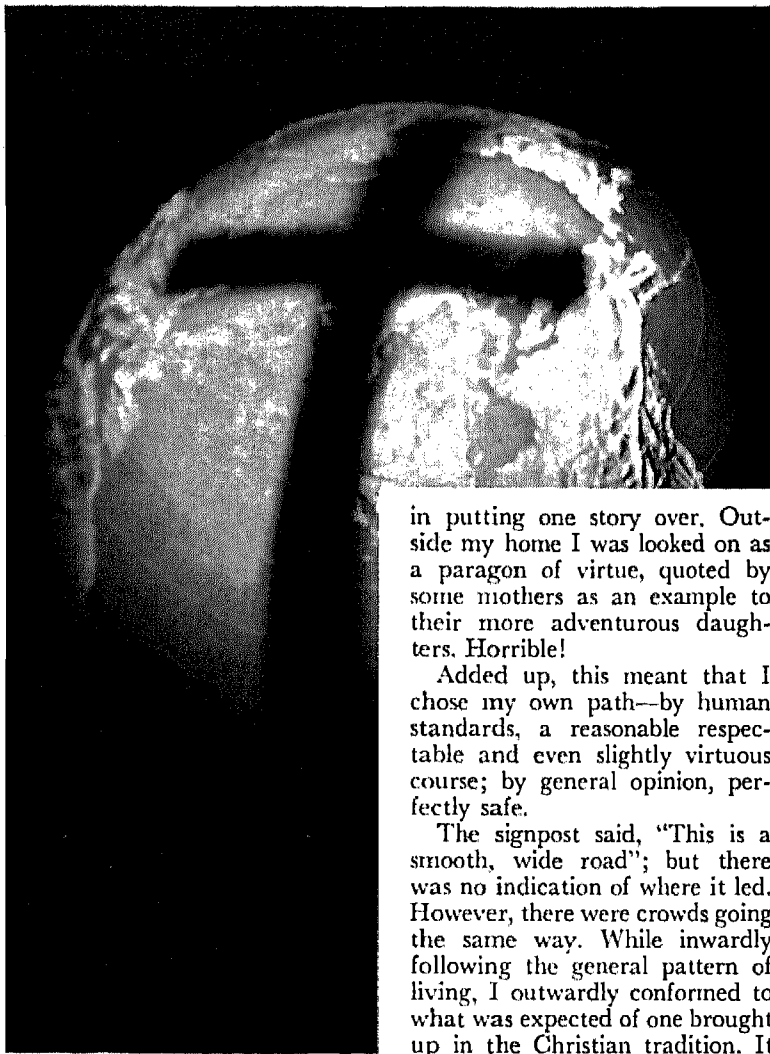
A sequence to this story came when Mr. J. Peirano, of the BBC Latin America Section, together with a colleague, Mr. John Amos, attended an International Staff Band practice at I.H.Q. in connection with this item of news. There they also met Captain (Staff Bandsman) Gustave Allemand who, having lived with his parents in South America, was able in an overseas broadcast that same evening to answer questions about the Army's work in the Argentine and Chile.



Members of St. John's Temple Band, Nfld., pose with corps officer, Major William Davies (centre), Bandmaster Clyde Tilley (front row, left), and guest soloist Bandsman Deryck Diffe (second row, left), during recent band weekend.



# home page



*An invitation to an adventure in faith*

## I AM A REFUGEE

by Major Anne Williamson

in putting one story over. Outside my home I was looked on as a paragon of virtue, quoted by some mothers as an example to their more adventurous daughters. Horrible!

Added up, this meant that I chose my own path—by human standards, a reasonable respectable and even slightly virtuous course; by general opinion, perfectly safe.

The signpost said, "This is a smooth, wide road"; but there was no indication of where it led. However, there were crowds going the same way. While inwardly following the general pattern of living, I outwardly conformed to what was expected of one brought up in the Christian tradition. It was ridiculously easy, so long as I avoided asking myself questions.

However, thanks to an example of high quality Christian living that was constantly before me, I had certain misgivings at times. I saw myself in contrast to certain other people. This was not good for my ego. Yet I was reluctant to consider where my particular path was leading me.

In my honest moments I knew that this was not purposeful living. Myself the centre, I was simply going around in circles and getting nowhere.

I began to feel that I didn't want to live comfortably, just for myself, any longer. I became uncomfortable in this way. It began to spell *d-e-a-t-h* to me. Written all over my once snug haven was that terrible word *nowhere*.

So I decided, after a long struggle with my own deep-rooted selfishness, to set out for "somewhere" instead of "nowhere"; to go Godward instead of selfward.

I know that some people, as they pass, think I'm mad; trundling my wheelbarrow of bare necessities along this road.

And so, I am a refugee. The selfish life leads ultimately to complete and utter loneliness. Doom threatens it.

The way Jesus lived is the way I want to live. It is contrary to

the way of the world in general. The man-made standards of the world I can no longer accept, nor live by its aims. I have turned my back on its crumbling coziness. The whole system is marked down for destruction.

I am pressing on to a destination visible only to those who are prepared to adventure faith in

what God says in His word. Therefore I no longer have here "a continuing city". There are some privations, naturally. A refugee expects to meet them. However, they matter less and less. I now have a purpose worth living, even dying for, and a clear, shining, eternal hope. Care to join me?

**I** AM a refugee. But don't get me wrong. I do have an address, which also means shelter, food and a place to sleep. I have never known the sorry plight of those who cannot say where the next meal is coming from.

You must not picture me wearily trudging the road with my few things in a wheelbarrow, escaping from the threat of physical death or, worse still, some menace to my freedom. My heart goes out to those who know what this means!

But I am "on the road" and, if you like, escaping. I prefer to look at it from a more positive angle and say that I am going somewhere.

You see, it was like this: I was fairly comfortably settled once in my own way of life. I made plans which mostly centred around I, myself and me. Because of good moral teaching, of course, my schemes were not exactly what you would call criminal. I was never tempted to rob a bank. No glory for me! I just wouldn't have had the wits or the courage. Nor can I say I ever wanted to kill anybody; but I must own to having wished, once or twice, that certain people were dead, or at least well out of my way.

Sometimes I lied to get myself out of scrapes, but not often enough to develop any real skill

### Cameos of Christian Service



A successful garden party for "shut-ins", held at the Edmonton Sunset Lodge, provided a happy outing for 150 elderly guests. Here Brigadier Merle Silver and League of Mercy Secretary Mrs. Brigadier Olaf Halvorsen (right) serve tea to a few of the guests.



League of Mercy member Mrs. Jack Hamilton visits elderly patient at the Porcupine General Hospital, near Timmins, Ont. Armed with a supply of "The War Cry," she makes a welcome weekly visitor for the patients there.

# MAGAZINE features

## The Canadian Rockies—Splendour Unlimited

**W**HEN the Canadian Pacific Railway was pushing its way over the Rockies, engineers discovered hot mineral springs lying across the right of way of the area now known as Banff, Alta. It was this discovery that first focused attention on the area.

Later, railway travellers on the newly opened lines were amazed at the colourful grandeur of the scenery in the district. Comment was so favourable that it was decided to set the area aside as a park. And so Banff National Park came into being.

With the creation of the park, one of the first developments was the hot springs. There are five known springs; two have already been attractively developed. One of these consists of two pools with temperatures from 80° to 88° F. It is open from May to September. The other has a temperature of 100 degrees F. and is open all year. It is very popular with those who come to the park for the winter sports.

Banff is a year-round playground. Sports include fishing, canoeing, bathing and boating. When it comes to winter sports, Banff is particularly fortunate. Some of the ski slopes and runs, set in breathtaking scenic splendour, are renowned among skiers the world over.

### Abundance of Wildlife

Wildlife abounds in the park . . . elk, deer, moose, long-horned sheep, mountain goats and bears are plentiful. The best time to observe them is in the early morning or late afternoon. One of the world's beauty spots is Lake Louise, whose limpid waters mirror the towering, snow-covered mountain peaks surrounding it. Visitors enjoy the magnificent panorama from the gondola ski lift running to the top of Sulphur Mountain.

Travelling the Trans-Canada Highway, a view to delight the heart is the spectacular mountain scenery of Mount Eisenhower. Sitting in the Valley of the Ten Peaks is the beautiful Moraine Lake.

There are so many points of absorbing interest in the park that it would be impossible to name them all. Cascade Rock Garden, Bow Falls, animal enclosures, and those peculiar eroded pillars called the Hoodoos, are but a few of the many.

Proof that Banff National Park is a tourist magnet of great power lies in the fact that Banff town has less than 5,000 inhabitants,



**Mrs. Captain Maxena Wilson contributes the seventh article in an interesting series entitled "Know Your Canada".**

yet it draws over 900,000 visitors every year.

Some 200 miles west of Edmonton is Entrance, Alberta. It is really an aptly named place, for it is the eastern entrance to one of the world's wonderlands—Jasper National Park.

The hand of civilization has naturally made some impression on its rugged, awesome beauty. Jasper Park Lodge, one of the world's foremost resort hotels, is a case in point. However, in the main, the 4,200 sq. miles of tumbling torrents, towering, snow-capped peaks, majestic trees and mighty glaciers are completely unspoiled. So is the wildlife—

bear, moose, elk, or Rocky Mountain goats come into sight with almost every twist of the trail.

Jasper Park Lodge in the Athabasca Valley is three miles from the town of Jasper. It is the starting point for many tours in the scenic wonderland. Its location fronts on a beautiful spring-filled lake. Jasper enjoys a skiing season that lasts almost the whole year round. Among the many hills and glaciers, Whistler's Mountain Ski run is outstanding. The Tonquin Valley, Maligne Lake and Columbia Icefield are beautiful and notable for their ski mountaineering.

A comparatively recent inno-

vation is the Sky Tram. As the Sky Tram climbs to its tea house terminus, 7,300 feet up Whistler's Mountain, enthralling views of the Athabasca and Miette Valleys unfold.

Jasper Park is a treasury of nature's glories—rivers, lakes, vast glaciers and mountains. It derives its name from a Missouri trapper and manager of the Northwest Company's first trading post on the Upper Athabasca River—Jasper Hawes. It was his district, and he loved it. In 1907 it was made a park named after him. Now the Canadian National's main line traverses the territory where once Jasper Hawes reigned supreme.

The scenic wonders are legion, and among them are several names that are bywords among those who love the mountains—Punch Bowl Falls, Athabasca Falls, Miette Hot Springs, Maligne Lake, Maligne Canyon, the broad beckoning Columbia Ice Fields and the magnificent Tonquin Valley.

Finally—Mount Edith Cavell, steadfast and towering in its tranquil splendour. Here is one of the most sublime mountains in the whole world—a fitting memorial to an immortal heroine. Thousands of tourists flock here annually to enjoy its boundless beauty.

### Learn to Water Ski

**T**O learn to water ski in your own backyard, the only equipment needed is a pair of water skis and a tow rope. Two people are required: the student and the instructor. Neither need have any previous experience.

The student slips into the skis and adjusts the foot bindings so they are snug, but not tight. The skis should be about six inches apart. He then sits down on the skis with his legs doubled up against his body and his knees together. His arms are extended out straight with his knees between them.

The instructor gives the handle of the tow rope to the student and then securely grasps the rope about three feet from the handle. He exerts a steady pull until the student is brought to his feet. The idea is to simulate the feeling of being pulled up by a powerboat.

Dry-land instruction can go a long way toward getting a skier up the first time he tries the real thing on the water.

# ●ARMY accent

WILLIAM HARRIS finds answers to the question—

## Can a Moneylender be a Christian?

THE bus ran from New York to Asbury Park, N.J., and was generally crowded. With seats at a premium and most people grabbing the first one available, it was all the more noticeable that Lary Frederiksen waited his turn to take the seat next to me. There was something out of the ordinary about this.

Frederiksen glanced approvingly at me and settled down in the adjoining seat to examine details from a business envelope. He was obviously a bright, smart young man—clean cut, well dressed, the post graduate type, around thirty. I afterwards learned that he was from Chicago and had a Danish background.

His business completed he commenced to read and meditate from a pocket Testament. I glanced over his shoulder and noted he was reading from Romans and was on the point of observing that he was reading a very good book, but saw his eyes closed and refrained from disturbing his thoughts.

All of a sudden he turned to me with the question, "What interpretation have you of Romans 13:8?" I blinked.

"Refresh me on its contents," I suggested.

So he read: "Owe no man anything but to love one another."

Then he said: "I'm Lary Frederiksen. What is your name?"

"William Harris," I replied.

"I'm a Christian and I try to make the Bible my guide in all things" he added. "But this verse 'bugs' me. You see I'm a moneylender. In a sense I encourage people to go into debt. If this verse means what it appears to mean, then I'm in the wrong business. And as a Christian I should get out of it. But I'm not sure what the implication of the verse really is. Can you help me?"

I candidly admitted I had not studied the verse or its subject in any great detail.

So we fell to discussion.

Did it apply specifically to the day when Paul wrote his epistle? No, like situations existed today as in that day. What does Phillips' translation say? "Keep out of debt altogether, except that perpetual debt of love which we owe one another." And the New English Bible? "Leave no claim outstanding against you except that of mutual love."

Paul seems to be against debt, in a way supported by Emerson, when he wrote: "Wilt thou seal up the avenues of ill? Pay every debt as if God wrote the bill."

And yet we live in a day of credit, monthly payments, mortgages, na-



tional debt, personal debt, and crises occasions when available money is needed, even at a cost. Business demands it this way. For many people it is as much a way of living as the air they breathe.

Cannot a Christian moneylender fit into the situation of modern living without qualms of conscience? Does the matter not boil down to the principle of the right use of money? The parable of the talents indicates it is good business to invest wealth, which means there is also an "owing" on the part of someone. This the moneylender does. The lender also

makes use of funds thus available perhaps to continue and expand his business, or to better serve his clients.

At the same time Delany's advice is good when he says in part: "The paying of debts is, next to the grace of God, the best means in the world to deliver you from a thousand temptations to sin and vanity. Pay debts, and the average man will not have the wherewithal for costly pernicious pleasures . . ."

But as Chesterfield observes: "A man who owes a little can clear it off in a very little time, and if he is a prudent man he will."

Whether borrowing or lending if a man is master of his money, using it in the spirit of love and not becoming a slave to its use, cannot he be a Christian in the will of God?

The dangers of borrowing and lending both to men and movements should be recognized. It enables the wise to be wiser and the foolish to be more foolish. It does not make a fool of a man; it just exposes the fool that is in him. A man can make money but what is the use if it un-makes the man.

Somewhere, love must come into the moneylender's business, even as in the determination of a man to be free from debt. If the moneylender is a Christian he eschews greed, malpractice, selfishness. If he is a borrower then he should recognize the demands of honesty and reliability. The motive generally makes all the difference between a debt and an investment.

"Owe no man" said Paul. This was sane advice because of the dangers of debt. Does it preclude valid investments with benefits to God and man?

Cannot a moneylender also be a "born again" Christian?

The bus pulled into Keyport. "This is where I get out," said Lary Frederiksen. "Enjoyed talking with you." And the smiling Danish-American was gone. So our discussion never finally answered his question.

**MEET THE HOUGESENS**—In 1956 the Hougese family uprooted themselves from Denmark's capital and largest corps, Copenhagen Temple, and settled at Blind River, a small community on Lake Huron and almost midway between Sudbury and Sault Ste. Marie, Ont.

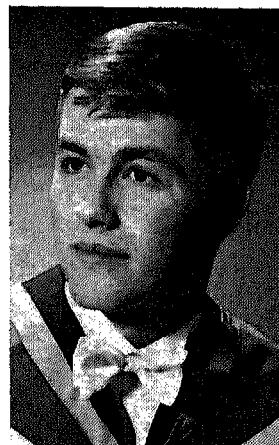
They became the chief support of the corps at Elliot Lake, where the oldest child, Bent, was the Bandmaster when he left for the training college in 1961. How well the family adapted themselves to a new country, a strange language and from city to rural life, and how they have maintained the highest standards of Salvationism in spite of their isolated situation, is shown in the progress of their children, who are proving to be good Salvationists as well as good Canadians.

This year the third and fourth children graduated. Kurt, at Laurentian University, Sudbury, re-

ceived his Bachelor of Science degree in chemistry and this month joins the teaching staff at Thessalon High School. Bodil graduated from the Plummer Memorial Hospital, Sault Ste. Marie, following her three-year nursing studies. Her sister, Ruth, graduated from the same hospital in 1966.

Captain Bent Hougese is also in the field of medicine, and is presently studying at the University of Toronto. For twelve months he managed to devote his spare time in giving oversight to the Jane Street Corps. During this summer he assisted at the Army's fresh air camp at Jackson's Point and is now planning a youth programme at the Regent Park Centre in downtown Toronto.

Still at home at Blind River are twin daughters, Esther and Gertrud, who attend high school, and the youngest son, Keld, at public school.



Left to right: Bent, Ruth, Bodil, Kurt.



# "We will take him to the Witch Doctor"

by CAPTAIN JOYCE HETHERINGTON, Chikankata, Zambia

**H**OW totally helpless one feels in talking with the parents of a sick child who blindly refuse to allow him to have desperately needed surgery. "No, sister, we will not let our child have an operation. We will take him home to the village to the witch doctor to get African medicine. Then he will be all right. If he does not get better we will bring him back." Yet you know that the child will not improve with African medicine, and will likely die very soon.

It is in a situation like this that you feel so totally helpless, for you to realize that you cannot

force the parents against their wishes. All you can do is to commit the parents and the child to God, praying so hard within yourself that He will help them to understand and not to be afraid.

Yet many of the patients who do come under our care are quite happy to accept the treatment we give to them, knowing that it will make them much better. Little John, a very sick boy, came to us on TB ward about four months ago. He was seven years old and weighed only about twenty pounds—a pathetic case! Now, after proper care he is



Captain Joyce Hetherington sends these pictures of the children mentioned in the accompanying story. The photo to the left is of Marita and to the right Captain Hetherington holds Rudo in her arms while John stands in front.

much improved and full of life and energy; he is getting into mischief and exasperating the nurses.

Marita is a former TB patient who was re-admitted with a severe osteomyelitis of the leg. Since she will have to be in bed for six months she was very happy to have a little toy doll, which was sent from one of the home leagues in Canada. Six months is a long time for a young person to be totally confined to bed. Yet with her happy disposition and her love of God Marita is able to help the other children.

Every one loves a birthday party. Rudo has lived most of her two years on TB ward where her mother is a seriously ill patient.

Rudo is the life of the ward and always very happy. Her second birthday was celebrated at a party with the other five children on the ward.

There is a special responsibility in looking after the children on TB ward for they are with me for a long time. I earnestly hope that in some way I can influence their thinking and help them to understand that God is love.

## Will you help?

**YOU** may sponsor some needy or orphaned child at a Salvation Army overseas centre. Some details are given below but contact the local Salvation Army officer or write to The Salvation Army, 20 Albert St., Toronto 1, Ont., for further information.

**AFRICA—\$15 per quarter**

The Salvation Army "Joytown for Cripples" (children), Kenya, East Africa or The Salvation Army Hostel, Uganda, East Africa.

**JAMAICA—\$15 per quarter**

The Salvation Army Home for Leper and T.B. Patients, The Nest, 57 Manning Hill Rd., Kingston, Jamaica.

**HONG KONG—\$30 per quarter**

The Salvation Army, Hong Kong Command Headquarters, Kowloon, Hong Kong, Children's Home and School.

**MALAYSIA—\$15 per quarter**

The Salvation Army Children's Home, 255 Kampar Rd., Ipoh, Perak or 354 Pasir Panjang Rd., Singapore.

**KOREA—\$30 per quarter**

The Salvation Army, Seoul, Korea.

**INDIA—\$15 per quarter**

The Salvation Army, Mary Scott Home for the Blind, Kalimpong, West Bengal, India, or The Salvation Army Elementary and High School, Batala, North India; Ahmednagar, Anand, Gujarat, West India.

## TAIWAN and THE ARMY



In view of the fact that Canada is financing the work in Taiwan to a large extent, these photographs will be of interest. The top photo shows Commissioner Clarence D. Wiseman presenting a cheque from the Fenelon Falls Home League and young people to Captain B. F. J. van den Hoek, Regional Officer for Taiwan. The money will be used for the purchase of tambourines and drums for the Taipei Corps. The Commissioner also presented a cheque from the Metro-Toronto Division for radio religious broadcasts. The picture to the immediate left shows Salvationists from the Taipei Corps praying with a hospital patient, after giving him a Chinese "War Cry" and small gift.

### 3—OH, WHAT BATTLES I'VE BEEN IN

*Oh, what battles I've been in,  
And what conflicts I have  
seen!*

Old Army song.

ONE Sunday, a great day in the history of the Old Corps, news spread through the town that the "skeletons" were planning an attack in force, and so the Captain issued an order that every soldier and recruit was to be at knee-drill (7 a.m. prayer meeting) to prepare for the battle. The "order" was obeyed almost to a man and woman.

All that day the hall was surrounded, back and front, by a roaring, raging mob of several hundred. Every remaining window was smashed, and the soldiers who had come to knee-drill remained on the premises until past ten o'clock at night, without food or drink, sheltering as best they might between the various window-panes, while across the hall floor were heaps of stones and other missiles with which the mob had maintained a constant fusillade.

#### A Wild Rush

Another Sunday evening, deceived by their promises of good behaviour, the doorkeepers had allowed a hundred or more of the known roughs into the meeting—they all had to contribute to "the collection on the door". All went well until about the middle of the meeting, when at some given signal, the mob rose *en masse* and made a wild rush for the platform. It is not difficult to recall the scene. Respectable members of the congregation hustled out of their seats and laid on the floor; the matrons of the corps, who usually sat below to the right of the platform fortunately were out of the line of attack. The bandsmen and those on the platform rushed to "repel boarders", and the opponents met on the floor of the hall. A wild night, that!

#### The Devil Lost

One incident in the story of the rioting dates somewhere about this period. It is still recalled with glee by old-timers as evidence that the Devil has been known to over-reach himself.

The barracks had by now been wrecked almost as completely as could be, except for the actual demolition of the building. Not a pane of glass had been left intact, and the crowded congregations panted and sweltered behind the close-boarded windows. No more harm could be done there, but some evil mind remembered that the officers' quarters offered a target and preparations were made accordingly. (The officers still occupied the rooms which had been taken at the opening of the corps in a house whose ten-

ant had become one of their front-rank warriors).

It happened, however, that next door to the quarters lived one of the chief lieutenants of the "skeleton army"; he had proved himself a particularly obnoxious neighbour, he and his wife doing all in their power to annoy our friends. The man was a fisherman, and it was unfortunate for him that on the night chosen by his colleagues for their attack he was away at sea.

Whether he had been informed of the plot I do not know; I should rather think not, else his wife would have been warned.

This special night was one upon which there was no Army open-air meeting and the Captain was busily engaged in getting ready for the indoor meeting when—tramp, tramp, tramp up the hill came the "skeleton" host.

ed for their two children upstairs in bed. What did it all mean? Then suddenly, crash, bang, smash came a volley of stones and brickbats—but not at the quarters! The attackers had mistaken the house, and their own colleague's house—the one next door — was receiving the full weight of the bombardment.

"What does it mean?" said the Captain.

"What the —!" said the woman next door.

Volley after volley flew through the air, while the mob sang and danced and cheered and drum-

med, until scarce a pane of glass was left intact. The area of the house was filled with spent missiles and the rooms were strewn with the heavy boulders that had burst their way through the glass.

In vain the woman next door raged. She dared not approach the windows or open the door; that would have been an invitation which the mistaken assail-

halted by the furious arrival of the woman from next door. She came into their midst breathing out threatenings and slaughter, and what she said did not leave much room for other speakers; nor was her husband "found wanting" when he turned up next morning!

By the time that the Captain was home again, safe and secure behind his shuttered defences, the second attack came on; but all the heart and fun and success had gone out of the business.

One Sunday—"Bloody Sunday" it was called in the corps annals—the Army came up the main street. Not a single instrument was in commission, and only a tattered remnant of the flag was held aloft. The march was met at the junction of two main roads by a mass of fiendish opponents against which they fought in vain.

The Methodists and Congregationalist congregations missed their services while they watched the fight from the fairly safe vantage ground of their respective properties; and the minister of one of them got himself into the van of the Army's very slow advance.

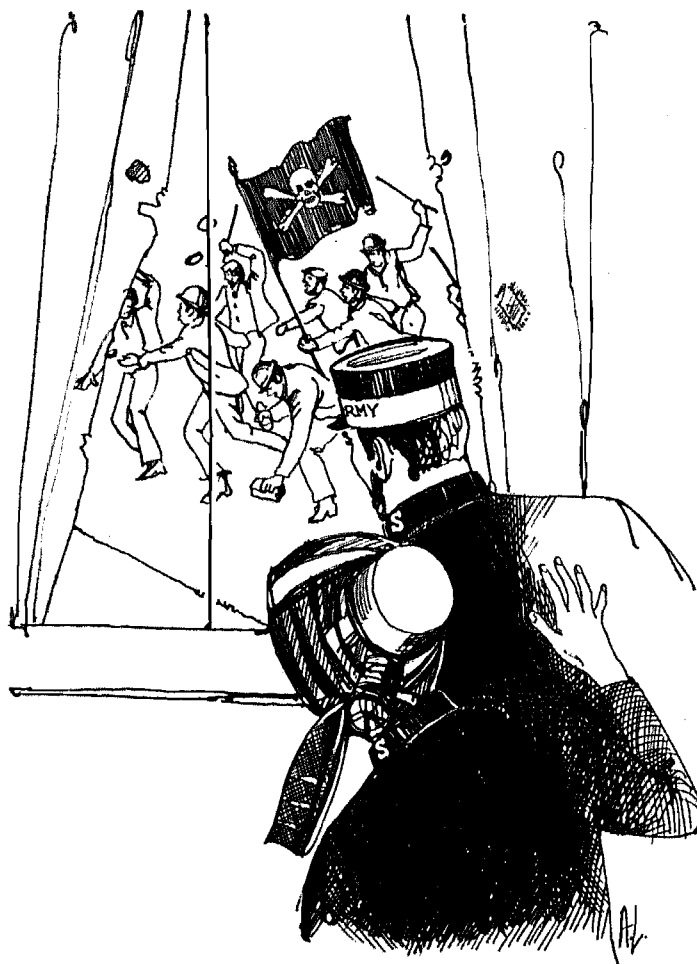
The storm raged for hours; it was a veritable battle. The banks and hillside were crowded with spectators. The Salvationists, exhausted and bleeding, stood with their backs to a wall. The Mayor climbed to the top of it and read an ancient copy of the Riot Act. That concluded, he begged the mob to disperse, or the soldiers would charge.

For a few moments things looked nasty. But those who could batter defenceless men and women by the hour had no liking for the charge of the soldiers. They hesitated and then fled, helter-skelter; while under the protection of the now-arrived police the Salvationists sought the shelter of their hall, thanking God that no lives had been lost and for so remarkable a deliverance.

(To be continued)

## The Old Corps

By EDWARD JOY



Some evil mind remembered that the officers' quarters offered a target and preparations were made . . . The Captain and his wife peeped surreptitiously from behind their curtains, wondering when their turn would come.

Their drums and clappers were going strong; their skull-and-crossbones flag waved at the head of their procession, and their raucous shouts sounded high above all.

The Captain shivered, as did his wife, poor little soul! She fear-

ants would have taken at once. The Captain and his wife peeped surreptitiously from behind their curtains, wondering when their turn would come. Their work accomplished, the horde gave a final shout and marched off down the hill, passing the barracks en